


The Janaazah (Funeral) Prayer According To The Sunnah


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Source: Funerals Regulations & Exhortations p182-199 (2nd edition)
Al-Kitaab & as-Sunnah Publishing

Manner Of Performing The Prayer

As is the case with all prayers, one must perform the janaazah prayer similar to the way it was performed by the Prophet,  because he commanded:

“Pray as you have seen me pray.” ¹

Standing



One must perform the janaazah prayer standing up, because this is the only manner reported from Allaah’s Messenger.  Unlike the regular prayers, the janaazah prayer does not involve any rukoo’ (bowings) or sujood (prostrations).



There is an important reason for this: Since the body is laid in front of the praying people, rukoo’ or sujood actions would appear to be performed for it, and this would resemble praying among the graves, which is prohibited.



From this we see a serious common error: The body is brought into the masjid and laid in front of the people at the time of a regular prayer. So the people perform that prayer, while the body is in front of them, before performing the janaazah prayer. This causes them to commit this prohibited act of making sujood and rukoo’ towards it.

Number Of Takbeers (Saying: ‘Allaahu Akbar’)

One should make four or more – up to nine – takbeers. It is better to vary the number of takbeers, making four one time, five another, six another, and so on – while giving more weight to the four, because they are reported more frequently in the Sunnah.

Abu Hurayrah’s  hadith in which he reported that the Prophet  made **four** takbeers when he prayed for an-Najaashi.²

Ibn Abbaas’s  hadith in which he reported that the Prophet  made **four** takbeers when he prayed for a man who was buried during the night.³

Yazid Bin Thabit’s  hadith in which he reported that the Prophet  made **four** takbeers when he prayed over a woman in her grave.⁴

A Sahaabee’s hadith in which he reported that the Prophet  made **four** takbeers when he prayed over a poor woman in her grave.⁵


¹ Recorded by Al-Bukhaaree, Ahmad, and others from Malik Bin al-Huwayrith.


² Al-Bukhaaree, Muslim and many others.

³ Al-Bukhaaree, Muslim and many others.



⁴ An-Nasaa’i, Ibn Maajah and others. Verified to be authentic by Al-Albaanee.


⁵ Al-Baihaqi & An-Nasaa’i. Verified to be authentic by Al-Albaanee (Ahkaamul-Janaa’iz p115)


Abu Umaamah  reported that another one of the sahaabah told him:
"In janaazah prayer, it is recommended for the imaam to make takbeer, recite al-



Faatihah silently after the **first** takbeer, pray upon the Prophet  and make sincere du'aa for the deceased without reciting (any Qur'aan) after the next three takbeers, and finish by saying a silent salaam to his right. And those behind him should do like their imaam."⁶


Az-Zuhri (one of the narrators of this hadith) said that another young sahaabi called Habib Bin Maslamah confirmed the same.⁷


Abdullah Bin Abi Awfa  reported that Allaah's Messenger  used to make **four** takbeers.⁸


Abdullah Bin Abi Layla reported that Zayd Bin Arqam  used to make **four** takbeers over their funerals, but he made **five** once. He asked him about that,



and he replied: "Allaah's Messenger  used to make them (the five), so I will never leave them off for whoever's words."⁹

Abdullah Bin Mughaffal reported that Ali Bin Abi Taalib  prayed over Sahl Bin Hunayf  making **six** takbeers, then turned to them and said, "He is from the people of (the battle of) Badr."¹⁰

Alqamah came from ash-Sham (to Iraq), and said to ibn Mas'ud,  "your brothers in ash-Sham make **five** takbeers over their funerals. Would you specify for us a certain number that we would be expected to make behind you?" Ibn Mas'ud was silent for a while and then said, "In your funerals, make us make as many takbeers as your imaams make – **no specific number**."¹¹

Abd khayr reported that Ali  used to make **six** takbeers for the people of

Badr, **five** for the Prophet's  (other) companions, and **four** for all other people.¹²

Musa Bin Abdillah Bin Yazeed reported that Ali  prayed for Abu Qatadah  making **seven** takbeers – and he was one of the people of Badr.¹³

⁶ Recorded by an-Nasaa'i, ash-Shaafi'ee (in al-Umm), and others. Verified to be authentic by al-Albaanee who added, "This is not the famous sahaabi Abu Umamah al-Baahilee, but another sahaabi whose name was As'ad or Sa'd al-Ansari. He met the Prophet but did not hear from him. Thus this hadith is considered a mursal from a sahaabi (the immediate sahaabi missing from the isnad), which is acceptable." (Ahkamul Janaa'iz p.141, 155).

⁷ Recorded by at-Tahaawi. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.142).

⁸ Recorded by al-Bayhaqi. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.142).





⁹ Recorded by Muslim, Abu Dawud, and others

¹⁰ Recorded by Abu Dawud, Ahmad, and others. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.143).


¹¹ Recorded by Ibn Hazm. Verified to be authentic by him and al-Albaanee (Ahkamul Janaa'iz p.143).

¹² Recorded by at-Tahaawi and ad-Daraqutni. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.143-144).


¹³ Recorded by at-Tahaawi and al-Bayhaqi. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.144).

Abdullah Bin az-Zubayr's  and Abdullah Bin Abbaas's  hadiths have reported that the Prophet  made **nine** takbeers when he prayed for Hamzah. 

With all the authentic reports, one has the choices of making any number of takbeers, from four to nine, without going over nine or under four.



As for reports claiming that towards the end of his life, Allaah's Messenger  did not make more than four takbeers, none of them are authentic.¹⁴


Raising The Hands

The scholars agree that the hands should be raised with the first takbeer, but they differ in regard to the other takbeers. An-Nawawi  said:


"Ibn ul-Munthir said in his two books, al-Ashraf and al-Ijmaa', 'The 'ulamaa' have a consensus that one should raise his hands with the first takbeer, but have differed in regard to the other takbeers.'" ¹⁵

The hadith (of Ibn Abbaas, below) preventing the raising of the hands is weak, and there are authentic reports that some of the sahaabah raised their hands. If

one believes that they learned this from the Prophet,  one should raise his hands in all of the takbeers. "Abu Hurayrah  reported:

"Allaah's Messenger  made takbeer for a janaazah, raising his hands with the first takbeer, and then he put his right hands over his left hand." ¹⁶


Ibn Abbaas  reported:

"When praying over a janaazah, Allaah's Messenger  used to raise his hands with the first takbeer, but did not do that afterwards." ¹⁷

Al-Albaanee says:

"We did not find in the Sunnah anything calling to raising the hands in other than the first takbeer – thus we hold the opinion that it is not permissible. This is the way of the Hanafis and others, and was adopted by ash-Shawkaanee, Ibn Hazm, and other scholars." ¹⁸

And Ibn Hazm said:

"It has not been reported that the Prophet  raised his hands with any of the janaazah takbeers other than the first. Thus, it is not permissible to do this an action in the prayer that has no supporting text. It was only mentioned that he


¹⁴ Ahkamul Janaa'iz p.145-146



¹⁵ Al-Majmu 5:232

¹⁶ Recorded by at-Tirmithi, al-Bayhaqi, and others. Al-Albaanee verified it to be weak, but can be strengthened by the following hadith of Ibn Abbaas (Ahkamul Janaa'iz p.147).


¹⁷ Recorded by ad-Daraqutni. Al-Albaanee indicated that it is weak because one of its narrators is unknown (Ahkamul Janaa'iz p.147).

¹⁸ Ahkamul Janaa'iz p.148


 said takbeer and raised his hands with every rising or descending motion, but the janaazah prayer does not have rising and descending.”¹⁹

However, we do have an authentic report regarding raising the hands in all the takbeers from a sahaabi who was most zealous to imitate Allaah’s Messenger  in all of his actions: Abdullah Bin Umar. 

Al-Bayhaqi recorded that Ibn Umar  used to raise his hands with each one of the takbeers of the janaazah prayer.²⁰ Al-Albaanee said:


“Whoever believes that Ibn Umar would not do that without a guidance from the Prophet,  he may then raise his hands.”²¹

And commenting on the above hadith of Abu Hurayrah, at-Tirmithi said:



“This is an odd hadith. The ulama’ have differed about this issue. Most of them from among the companions of the Prophet  and others took the position that one should raise his hands with each takbeer. This is also the opinion of Ibn ul-Mubarak, ash-Shafi’ee, Ahmad, and Ishaaq. Others say that one should only raise his hands with the first takbeer – which is the opinion of ath-Thawri and the scholars of al-kufah (In Iraq).”²²

Position Of The Hands

Between the takbeers, one should place the palm of his right hand over the back of his left palm, wrist, and arm, and hold both hands tight against his chest.


Sahl Bin Sa’d  reported:

“The people were commanded to place the right hand over the left arm in the prayers.”²³

Ibn Abbaas  reported that he heard Allaah’s Messenger  say:

“Verily, we prophets have been commanded to hasten to breaking our fast, delay our suhoor,²⁴ and place our right over our left (hand) in the prayers.”²⁵

Tuwus  reported:

“Allaah’s Messenger  used to put his right over his left hand, and hold them tight against his chest during the prayers.”²⁶

¹⁹ Al-Muhalla 5:128

²⁰ As-Sunan 4:44. Verified to be authentic by al-Albaanee (Ahkamul Janaa’iz p.148)



²¹ Ahkamul Janaa’iz p.148

²² Sunan ut-Tirmithi 2:165.


²³ Recorded by al-Bukhaaree, Malik, and others

²⁴ A meal eaten just before dawn by one who plans to fast

²⁵ Recorded by Ibn Hibban and at-Tabaraani. Verified to be authentic by al-Albaanee (Ahkamul Janaa’iz p.149)


Waa'il Bin Hijr  reported that he saw Allaah's Messenger  put his right hand over his left hand and place them both on his chest. ²⁷

Qabeesah Bin Hulb reported that his father said:

"I saw the Prophet  depart (after finishing a prayer) from the right or left side; and I saw him place these (holding his right hand over his left wrist) on his chest." ²⁸


Reading Al-Faatihah


After the first Takbeer, one should recite Suratul-Faatihah and another surah. One may not precede them with an opening supplication, because there are no reports supporting that. Talhah Bin 'Abdillah Bin 'Awf reported:

"I prayed behind Ibn 'Abbaas  over a janaazah. He loudly recited al-Faatihah and another surah, enabling us to hear him. After the prayer, I held his hand and asked him about that and he said, 'I only raise my voice for you to learn the true guidance (in this regard).'" ²⁹

At-Tirmidhi commented on this Hadith:

"This hadith is hasan and authentic. Thus, the opinion held by a number of

'ulamaa' from the Prophet's  companions and others is to read al-Faatihah after the first takbeer. This is also the opinion of Ahmad, ash-Shafi'ee, ibn Ishaq. Other 'ulamaa' say that there is no reading (of Qur'aan) in the Janaazah prayer, because it is only reserved for praising Allaah, praying upon his

Prophet,  and supplicating for the deceased. This is the opinion of ath-Thawri and others from al-Kufah." ³⁰

The above report is an evidence against those to whom – at-Tirmidhi refers at the end of his statement.

As for reading of a surah after al-Faatihah, an-Nawawi says that it should be a short one. The reason for this is probably to avoid delaying the burial of the janaazah – And Allaah knows best.

Voice Level

In the janaazah prayer, the recitation, supplication, and takbeer (except for the imaam), should be done silently. This is supported by the hadith of Abu Umamah Bin Sahl and that of Ibn Abbaas.

²⁶ Recorded by Abu Dawud. Al-Albaanee said that the isnaad of this report is good, and that, even though this report is mursal it is taken as an acceptable evidence by all (Ahkamul Janaa'iz p.150).

²⁷ Recorded by Ibn Khuzaymah and al-Bayhaqi. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.150)

²⁸ Recorded by Ahmad. Verified to be authentic by at-Tirmidhi and Al-Albaanee (Ahkamul Janaa'iz p.150)

²⁹ This is a collective report recorded by al-Bukhaaree, an-Nasaa'i, and others. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.151).

³⁰ Sunan ut-Tirmidhi 2:142

Salaah Upon The Prophet

As indicated also in the hadith of Abu Umamah Bin Sahl, after the second takbeer of the janaazah prayer, one should say the salaah ³¹ upon the Prophet. ﷺ

There are no authentic reports for the wording of the salaah upon the Prophet ﷺ in the janaazah prayer, so one should use one of the forms for the regular prayers recorded in the Sunnah, such as the hadith of Ka'b Bin Ujah ﷺ that the Prophet ﷺ taught him to say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ،
كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ،
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ،
كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaahumma salli 'ala Muhammadin wa-'ala aali Muhammad, kamaa sallayta 'ala Ibraaheema wa- 'ala aali Ibraaheema innaka hameedum majeed. Allaahumma baarik 'ala Muhammadin wa-'ala aali Muhammad, kamaa baarakta 'ala Ibraaheema wa-'ala aali Ibraaheema innaka hameedum majeed –

[O Allaah! Pray upon Muhammad and the family of Muhammad, as you have prayed upon Ibraaheem and the family of Ibraaheem; verily, You are praiseworthy and Honourable. O Allaah! Bless Muhammad and the family of Muhammad, as you have blessed Ibraaheem and the family of Ibraaheem; Verily you are Praiseworthy and Honourable.]³²

Supplications

In the janaazah prayer, one should supplicate for the deceased after each of the takbeers following the first two.

The Supplications should be done sincerely and truthfully, as is mentioned in the above hadith of Abu Umamah. Also, Abu Hurayrah ﷺ reported that Allaah's

³¹ Al-Hafiz reported (in Fath ul-Bari) from Abu'al -Aliyah, "Allaah's salah upon His Messenger is praising and honouring him. As for the salaah (upon him) from the angels and other creatures, its is asking for that from Allaah, which means to increase him (in praise and honour) and not to initiate that for him

³² Recorded by al-Bukhaaree, Muslim, and others.

Messenger ﷺ said: "When you pray for a deceased, supplicate sincerely for him." ³³

Commenting on this hadith, as-Sindi رحمه الله explained, "Make your supplication specific for him." ³⁴

And al-Manaawi said: "It means supplicating for him with sincerity and presence of thought, because the goal of this prayer is to intercede and seek forgiveness for the deceased. One can only hope for this to be accepted if it is done with sincerity and submission. Thus more supplications have been legislated in Islam for the deceased than for the living." ³⁵

The supplications should best be those established in the Sunnah of the

Messenger, ﷺ such as his du'aa for Abu Salamah, and others.

'Awf Bin Malik رحمه الله reported that Allaah's Messenger ﷺ once prayed over the janaazah, and among what he said in his supplication was the following:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ،
وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ
مُذْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ
وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ
الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ
دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ
أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ،
وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ
الْقَبْرِ وَعَذَابِ النَّارِ.

**Allaahum-maghfir lahu warhamhu, wa'aafihi wa'fu 'anh, wa-akrim
nuzulahu wa-wassi' mudkhalahu, waghsilhu bil-maa'i wath-thalji wal-
baradi, wa-naqqihi minal khataayaa kama naqqaytath-thawbal-abyada
minad-danas. Wa-abdilhu daaran khayran min daarihi, wa-ahlan
khayran min ahlili, wa-zawjan khayran min zawjihi. Wa-adkhilul-
jannata, wa-a'idhhu min 'adhaabil-qabri wa 'adhaabin-naar**

[O Allaah! Pardon him and have mercy on him, give him well-being and forgive him, honour his arrival, widen his entry, wash him with water and ice and hail,


³³ Recorded by Abu Dawud, Ibn Majah, and others. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.156)

³⁴ 'Awn ul-Ma'bud

³⁵ Fayd ul-Qadir

cleanse him from his sins as a white dress would be cleansed from dirt, replace for him a house better than his, a family better than his, and a spouse better than his, admit him into Jannah, and shelter him from the punishment of the grave and the punishment of the Fire.]


'Awf remarked, "On hearing this, I wished I was that dead person!" ³⁶

Abu Hurayrah  reported that when Allaah's Messenger  prayed for a janaazah, he would say:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا،
وَعَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا
وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ
وَلَا تُضِلَّنَا بَعْدَهُ.


Allaahum-maghfir lihayyinaa wa-mayyitinaa, wa-shaahidinaa wa-ghaa'ibinaa, wa-saghireena wa-kabireena, wa-dhakirinaa wa-unthaanaa. Allaahumma man ahyaytahu minnaa fa-ahyih alal-islam, waman tawaffaytahu minnaa fatawaffahu 'alal-eemaani. Allaahumma laa tahrinnaa ajraahu, walaa tudillanaa ba'dahu –

[O Allaah! Forgive our living and dead, our present and absent, our young and old, and our males and females. O'Allaah! Whoever you keep alive, keep him alive upon Islam, and whoever you take away, take him in a state of imaan. O Allaah! Do not deny us the reward of (being afflicted with) him, and do not misguide us after him.] ³⁷

If the deceased is a child, one may add to the above supplications the following that Abu Hurayrah  used to say:

"Allaahum aj'alhu lana salafan wa-faratan wa-ajran,
[O Allaah, make him for us an advanced and secured reward.]" ³⁸

As indicated above, these supplications may be said after the third and later takbeers. Thus, they are said between the last takbeer and the salaam. Abu

Ya'foor reported that he witnessed 'Abdullah Bin Abi Awfaa  pray for a janaazah. After the fourth takbeer, he remained for a long while supplicating, then asked (after finishing), "Did you think that I was going to make five

³⁶ Recorded by Muslim, an-Nasaa'i, and others

³⁷ Recorded by Ibn Majah, al-Bayhaqi, and others. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.157-158)

³⁸ Recorded by al-Bayhaqi. Verified to be hasan by al-Albaanee (Ahkamul Janaa'iz p.160-161).

takbeers?" They said, "No." He said, "Verily, Allaah's Messenger ﷺ used to make four takbeers." ³⁹

It is important to note that one should adhere to whatever he knows of the supplications for the janaazah reported in the Sunnah, and not to replace them with other supplications made up by the people. Ash-Shawkaanee said:

"You should know that there are many supplications in the books of fiqh other than those reported from the Prophet ﷺ. It is better to adhere to that which is established from him. ﷺ" ⁴⁰

The Tasleem

The janaazah prayer is concluded with two tasleems, which is saying one of the following three forms:

- 1) Peace be on you (As-salamu `alaykum)
- 2) Peace be on you, and Allaah's Mercy (As-salamu `alaykum wa-rahmat ul-Lah)
- 3) Peace be on you, and Allaah's Mercy and his blessings (As-salamu `alaykum wa-rahmat ul-Lahi wa-barakatuh)

Similar to regular prayers, the tasleems are made by turning the face to the right and left. 'Abdullah Bin Mas'ud ﷺ said:

"There are things that Allaah's Messenger ﷺ used to do and the people have left off, one of which is making tasleem over the janaazah similar to the tasleem in the (regular) prayers." ⁴¹

Ibn Mas'ud ﷺ also said:

"Allaah's Messenger ﷺ used to make two tasleems in the (regular) prayers," ⁴²

Taking the above two statements together, we conclude that there are two tasleems in the janaazah prayer, similar to the regular prayers.

It is also permissible to conclude the janaazah prayers with only one tasleem.

Abu Hurayrah ﷺ reported:

"Allaah's Messenger ﷺ once prayed over a janaazah, making four takbeers and only one tasleem." ⁴³

Al-Haakim commented on this hadith:

³⁹ Recorded by al-Bayhaqi. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.160)

⁴⁰ Nayl ul-Awtar 5:55

⁴¹ Recorded by al-Bayhaqi and at-Tabaraani (in al-kabir). Verified to be hasan by al-Albaanee (Ahkamul Janaa'iz p.162).

⁴² Recorded by Muslim and others

⁴³ Recorded by ad-Daraqutni, al-Haakim, and al-Bayhaqi. Verified to be hasan by al-Albaanee (Ahkamul Janaa'iz p.163).

"There are authentic reports in this regard from 'Ali Bin Abi Taalib, Abdullah Bin 'Umar, 'Abdullah Bin Abbaas, Jaabir Bin 'Abdillah, 'Abdullaah Bin Awfaa, and Abu

Hurayrah, that they all  used to make one tasleem."

His statement was confirmed by ath-Thahabi and al-Bayhaqi (who also added other sahaabah such as Wathila Bin al-Aqsa and Abu Umamah).

Imam Ahmad based his opinion (of making only one tasleem) on these reports. Abu Dawud said that Ahmad was asked about tasleem for the janaazah, and he saw him turn his neck to the right and say, "As-salaamu alaykum wa-rahmat ul-Lah." ⁴⁴


Voice Level in Tasleem

It is recommended for the imaam to make the tasleem for the janaazah silently or in a very low voice.

In Abu Umamah Bin Sahl's hadith cited earlier, he said:

"... (He would) say the salaam when he finishes, silently, to his right side..." ⁴⁵

Al- Bayhaqi reported:

"Ibn Abbaas  used to make a silent (one) tasleem in the janaazah (prayer)." ⁴⁶

He also reported: "When he prayed over a janaazah, Ibn Umar would say his tasleem such that those next to him would be able to hear him." ⁴⁷

Coming Late To The Janaazah Prayer

What would one do if he comes late to the janaazah prayer, after the imaam has said some of the takbeers? There is no similar case reported in the Sunnah. Thus the general instruction regarding the regular prayers should be applied, which is to pray with the imaam and, after he finishes, make up whatever was missed. Therefore, after one makes takbeer to join the prayer, he reads al-Faatihah, and then follows the above sequence for the other takbeers until the imaam makes tasleem. If the tasleem is made before the late person had completed four takbeers, he should complete them alone and then make the tasleem. And as for those who completely miss prayer over the janaazah, Shaykh Muhammad Bin Saalih al-Uthaymin says:

"Yes, they may pray over it in the graveyard before the burial if possible, or over the grave if they arrive after the burial, because it is confirmed that the Prophet



prayed over the grave." ⁴⁸

⁴⁴ Al-Masa'il 153

⁴⁵ Recorded by an-Nasaa'i, ash-Shaafi'ee, and others. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.155).

⁴⁶ Recorded by al-Bayhaqi. Verified to be hasan by al-Albaanee (Ahkamul Janaa'iz p.165)

⁴⁷ Recorded by al-Bayhaqi. Verified to be authentic by al-Albaanee (Ahkamul Janaa'iz p.165).

⁴⁸ Sab'una Su'alan fi Ahkam il-Janaa'iz p.19